

CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE

WE ARE AMBASSADORS FOR CHRIST... BE YE RECONCILED TO GOD.

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OCCASIONAL SERMON.

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October 3, 1849.

BY REV. A. G. LAURIE.

"By Christ we have access by faith into this grace wherein we stand. Romans v: 2."

The aim of the apostle in the preceding portion of this epistle, has been to show the inability of all the ancient religions to justify man in God's sight, or his own. He demonstrates this by drawing, in the first chapter, a true and fearful picture of the morals of the Gentile world under Paganism; and in the second, and first part of the third, by appealing to the conduct and conscience of the Jew, whether the law in which he boasted, had lifted him to such an elevation of righteousness as was satisfactory to the desires of his better nature, or whether its main effect had not rather been, to reveal to him the deep distance at which he lay from God.

He closes the third chapter by a statement of the conclusion of his first argument; that by deeds of law—that is by man's whole conduct under the Mosaic and Pagan religions—no flesh could stand justified in the sight of God, both Pagan and Jewish laws convicting their subjects of alienation from God, and leaving them to perish under that conviction. In the next verse he proceeds to proclaim the Gospel as fully able to accomplish what they had failed to achieve. It was able to impart a spirit which should prompt the disciple to a righteousness far transcending that attainable under either of the two preceding systems—a righteousness therefore, by way of distinction, styled, "the righteousness of God"—and it was also competent to convey a comfortable and satisfactory assurance of abundant pardon to the penitent.

Jesus Christ he next declares to be the Author of this Gospel. "Now," says he, "the righteousness of God without law is manifested, even the righteousness of God which is by faith of Jesus Christ, whom God hath set forth to be a propitiation, (or pledge of mercy) to declare his righteousness for the remission of sins that are past, through the forbearance of God."

Having thus proclaimed the new religion to be the only one by which true righteousness could be attained and remission of sin secured, he turns aside throughout the fourth chapter, to meet and quash certain objections he anticipates from the Jew, and in the first verse of the chapter of our text thus resumes the subject he had left;

"Therefore being justified by faith,"—in this new system—"we have peace with God through our Lord Jesus Christ; by whom also, we have access by faith, into this grace wherein we stand, and rejoice in hope of the glory of God."

Striking indeed and impressive to the eye of the apostle, must have appeared the contrast between the general spiritual condition of the race and that state of grace to which himself and his fellow believers had been called.

Let us suppose him entering some great city of the empire, to find his way to the secluded synagogue by the water side, where, in the suburbs of Phillippi or Antioch, the brethren await his ministry. As he presses through the principal streets, every object he beholds, every word that strikes his ear, every trivial custom and courtesy of society, presses home on him the conviction of the rooted and absolute sway with which the universal paganism holds captive the feelings and the minds of men. On his right arises a magnificent temple, built and sustained by the offerings of the rich, and the contributions of the poorest. Attached to it, thronging its porches, or lurking in its obscure recesses, sustained by governmental authority, and secured in their pride of place and power by the reverence of the multitude, a numerous band of priests, his special and formidable opponents, stand ready, in defence of their profession, their power, and their offices, to employ against him all the unscrupulous means with which the anxious conservatism of the authorities, the interested animosity of a hundred crafts, and the bigot rage of a sanguinary populace can furnish them.

As he passes the porch, he observes before the altar, each presenting his votive offering and making invocation to the gods, a gray-haired philosopher, secretly smiling at the superstitious rite, yet, to avert suspicion, ready, instantly to sacrifice to popular wrath, any less hypocritical sceptic; a gladiator imploring the favor of Fortune for the morrow's combat; and in the abasement of ignorant devotion a wretched slave, his nature brutalized by his condition, exhibited now in its aspect of deepest degradation as he bends before the deities of a religion whose purest portions are its poetical fables, and whose practice and services of worship are combinations of imposing ceremonial, wretched chicanery, and abandoned sensuality. As Paul turns to pursue his way, the Emperor, marching to the seat of war, and surrounded by all the symbolic majesty of Rome, pauses at the gate, deferentially consults the augurs, and stoops, curiously to enquire in the entrails of the victims, of the success of the expedition. A procession of the vestal virgins approaches, the army stands aside, the emperor uncovers, the imperial eagles stoop in honor of the representatives of Pagan chastity. Pressed by the crowd, the apostle takes refuge in a public school-room. Mercury and the Muses preside over instruction, and their images adorn the galleries and court the offerings of their worshippers. As the throng disperses he resumes his way, but the sun is hot, the air is stifling, and he enters a house and requests some cooling drink. Over the hearth brood the Penates and the Lares, daily saluted and consulted in all that touches domestic life. His host drinks with him, but ere the goblet

touches his lips he pours a few drops in libation to some deity.

He passes the market place, and in the chafferings of traffic, in the conversation of the groups he encounters, in the very meat in the shambles, the larger portion consecrated to temple use, and afterwards sold by the priests to the butchers, in every object he sees, and every sound he hears, he reluctantly acknowledges the incontestible evidences of the depth and thoroughness of the hold which the ancient religion has secured upon the sentiments, the habits, the associations, the business, and the pleasures of the community. His passage through a single public street of any of the great cities of the empire, deeply and painfully convinces him how inextricably intertwined with the whole warp of society and civilization is the woof of a gorgeous but rotten idolatry. The public and private, the social and domestic life, the tribunals of justice, the palace of the patrician and the hut of the pauper, the tavern, the garden, the solitary chamber, are filled and interfused with an atmosphere of Paganism, and consequently of impurity and sin. The field of battle resounds not less with the clash of arms than with supplications to adverse or favorable gods; the merchant as he hurries to the port, drops a pinch of propitiatory incense on the wayside altar, the freighted ship bears upon her prow the name of some divinity, and the mariners, returned in safety, hasten to deposite their chaplet of gratitude in the temple of Neptune or of Fortune.

The art, the philosophy; the literature, the public festivals, and the common interests of every-day experience are steeped and saturated with the poison of Paganism; and poison virulent and deadly to the spiritual nature of man, its manifestations in a gross public sentiment and a fearfully defective private morality, in the light and contemptuous estimation of the marriage tie, in the prevalence of infanticide and poisoning, in the reckless indifference with which human life was regarded, in the universal leprosy of a slavery too immense in extent, and too horrible in its nature almost for modern belief, in the ferocious pleasure in the sports of the arena, and the love of all sanguinary excitements, incontestibly proved it to be.

His brow beating, his brain dizzy, his spirits drooping his heart trembling with compassion for his wretched race, and his whole renewed nature revolting with indignant disgust at the foul delusions besetting and besotting them, the apostle hurries from the frequented street, down the narrow and deserted alley that leads to the obscure tenement he seeks. His hand upon the latch he hesitates to enter, for "the voice of psalms, the simple song of praise," in honor of his Redeemer, meets his ear. The hot tumult of his thoughts subsides, and the Holy Ghost from the bosom of God, floating on that strain of sacred music, glides into his heart and sheds upon it silently the sudden sunshine of an unspeakable peace. He passes within and stands among his brethren, his children in the Lord. He looks thoughtfully around him and sees there the swarthy Gaul, the fair-haired German, the soft Oriental, the supple limbs and rounded features of the beautiful Greek, and the short dark hair, curling on the bold brow, and firm cheek of the soldiery Roman.

Representatives of all the races thronging the busy street he has left, are there. Their form and features the same, how changed the expression of their faces! They have left the wide-spread fabric of idolatry, and they dropped on its threshold as they departed the garment spotted by the flesh, and exorcised from their bosoms the evil spirit of sin with its affections and lusts. Residents now of the New Jerusalem, they are clothed with the white robe of the righteousness of God, and the spirit of Jesus it is which shines upon their happy faces and gleams like serene starlight in the meek lustre of

their eyes. And as Paul contrasts their former with their present state, as he thinks of the vast masses of the race under the sway of an imposing, secure, and apparently invincible Paganism, and reflects on the means by which those before him have been rescued from its tenacious gripe,—idolaters, sensual, faithless, hopeless, Godless, then, no higher aim than present pleasure, no future prospect unbounded by the grave, now justified by faith, rejoicing in hope, heirs of God, blameless and harmless, and without rebuke, and looking forward from the sepulchre that angels rifled, from the radiant cloud on which He rose, from the cleft sky through which he passed, to the resurrection of the just and unjust which he predicted, when all who have borne the image of the earthly shall also bear the image of the heavenly,—the heart of the apostle swells, and his eyes moisten with gratitude and joy, as breaking the silence he cries, "Not unto us, O Lord, not unto us, but unto thy name give glory, for by Jesus Christ have we access, by faith, into this grace wherein we stand, rejoicing in hope of the glory of God."

Brethren, as inhabitants of a Christian land, as Christians in name and nurture, if not in principle and conduct, putting aside the question of a future world, and looking only to the temporal advantages conferred by the religion of our Lord, we have no little cause of gratitude to Jesus Christ. The dominion of Christianity is co-extensive with the limits of civilization, and for the peculiar type of civilization the modern world exhibits, so very unlike, so vastly superior to that of ancient heathenism, we are indebted, if not solely, at least mainly to the religion of Christ. We can merely allude to this, but we would suggest that if we are superior to ancient Rome in the purity of our public sentiment, in our finer and truer conceptions of moral excellence, if, from a conviction of the immortality of man, our social and domestic relations are invested with a sanctity unknown to theirs, if the moral element, rather than the physical, or even the intellectual, is becoming the predominant influence of human progress, if the sentiment of the spiritual equality of men before God is daily developing itself in a tendency towards institutions, which shall, as far as possible, leave open the avenues of happiness to all, if human life is becoming more sacred, the true worth of our nature, even in its vilest specimens, better estimated, and the appeals of distress more potential and persuasive, if there be a deeper interest in the welfare of the masses, a livelier, more expansive and more practical sympathy for them, springing from the pressure of the tie of human brotherhood, if all these, and many more of equal significance, be the characteristics that distinguish the civilization of our time from that of ancient heathenism, then may we with truth affirm the religion of the Gospel to be the chief cause of our superiority, and with Paul in the text say, "by the faith of Christ have we access into this state of grace wherein we stand."

But if we may adopt this language as our motto as Christians, emphatically it is ours as Universalist Christians. From none of the blessings derived by men from the benignant religion of Jesus, are we debarred, while some of its brightest prospects, its purest delights, its most animating incentives, are peculiarly ours. When we reflect upon the aspect that religion bears to thousands of our kind, our Christian kind—severe and sad, mantled with mystery, and armed with the terrors which even Judaism disowned, with one hand marshalling millions to doom, and the other urging up difficult steepes from whose summits shine a doubtful heaven, a few sad climbers, ever and anon looking back reluctant upon the lost they leave below,—when with this we contrast the aspect she presents to us, "pure, peaceable, gentle, and easy to be entreated," though denouncing retribution on sin, swift, condign, and sure, yet effulgent in mercy too,

and singing ceaselessly of the time when there shall be no more sin, and therefore no more sorrow, when the spirit of love divine shall animate all spirits, and the great universe shall beat like a pulse with the life of God that fills it,—oh how well it becomes us, not in exultation over others, but in deep and devout acknowledgement of gratitude, to accept the confession of the text, “by Christ have we access, by faith, into this grace wherein we stand.” For if in our view of the religion of Christ there be aught superior to that of others, if there be aught more dissuasive to sin, more encouraging to holiness, aught giving nobler conceptions of duty, warmer love to God, and more earnest desire to grow into his likeness, it arises in the first place from a fuller and clearer apprehension of the Universal Paternity of God, the cardinal tenet in the revelation of Christ,—in the second, from a more implicit and unquestioning trust in the exceeding great and precious promises of Christ,—and, in the third place, from a truer appreciation of the spirit which pervades the whole life and history of Christ.

Until Christ came, the idea of the Divine Paternity was one which had never visited the minds of men. Jove, it is true, received the appellation of Father, but it was merely a complimentary title, rather expressive of his authority and age than of any parental relation he was supposed to bear to men. They were not the offspring of his creating love, nor were they the objects of his providential solicitude and care; but hopeless orphans, they groped through this mystery of life unowned by Heaven, and bound to each other by no holier tie than the affinities of mutual frailty and dependence, and the prospect of commingling ashes in a common grave at last. To the Patriarchs and to Moses indeed, did God grant transient glimpses of his Fatherhood, but such visions were limited to the Enochs and Jacobs of mankind. Christ reveals him broadly and fully as the Universal Parent, appeals to the daily and impartial distributions of his Providence as proofs that he is not unmindful of the relationship, and empowers and encourages, not the good and pure only, but the guilty and the vile, the Esaus of the race, with yearning and penitent hearts to circle the great white throne and lift to its occupant the cry, “Bless us, even us also, O our Father!”

But a clear apprehension of this tenet necessitates a clear apprehension of its consecutive tenet the indissoluble brotherhood of man, and this again results in the conviction that whatever the temporary discipline to which he subjects us, a common destiny, alike worthy of Him, and glorious for us, awaits us all at the last. Now the spirit of this conviction is the characteristic and pervading spirit of our denominational faith. By faith then in Christ’s revelation of the Father have we access to the grace wherein we stand.

Nor are we less indebted to the promises of Christ than to his display of the Paternal character of God. So lucid, so definite and convincing appears to us the language of these promises, whether as they drop from the living lips of Jesus or from the pens of his inspired apostles, that it is with some difficulty we refrain from regarding the man who doubts or disregards their purport as in a like predicament with him “who shuts his eyes, and hooting at the glorious sun in heaven, cries out, Where is it?” As easy, to our thinking, would it be to invalidate the meaning of passages which assume the existence of God, or of such as assert the future immortality of man, as of those which predict the final return of all to holiness and joy.

The same principles of interpretation, which, in the two former classes of texts, inculcate upon us the being of the Almighty and our own future existence, constrain us to deduce from the latter the tenet which confers upon us our denominational name. There are other sources,

doubtless, to which we should have frequent recourse for the confirmation of our faith, but let us beware brethren, how we surrender, how we even under-value or neglect our chief store of strength in the sure promises of the testament of the Savior. Is there a tendency among us to eschew resort to these direct and positive annunciations as hackneyed and common-place, and an inclination rather to rest for support of the distinctive prospects of our system upon inferences drawn from the general tone and sentiment of Christianity? Such evidence is questionless of great value and importance, but it should rather be regarded as cumulative than as positive proof. To us, no doubt, the whole tenor and tendency of the New Testament revelation are irresistibly suggestive of a final issue of glory and gladness; to others we suspect they are pregnant with a vastly different result. And the direction which, to our eyes they appear to take, is decided, and the splendors of beatitude toward which they urge the march of the Divine Government are effused upon them, by the spirit of hope and trust which is born of the promises of Christ.

Though by no means desirous that our people should become distinguished for fanatic vassalage to any one idea, even though it be the loftiest and most cheering that has ever stirred the heart of humanity, and though there may be taunting justice in the charge, that we have been too literally “instant in season and out of season” in our advocacy of the peculiar tenet whose vivifying power first struck us into denominational being, yet it is essential, if we would perpetuate our independent existence, and so secure the success of the mission confided to us, that the spirit and sentiment of this leading idea should inspire and permeate all the labors of our clergy and all the conduct of our laity. To this end we deem it necessary,—we speak to you, brethren in the ministry,—that though by no means habitually, yet frequently, we furnish to our congregation, in the ministrations of the pulpit, the reasons of the hope that is in us. And in doing so, may we with becoming diffidence suggest, that while never negligent of any of the subsidiary and collateral evidence which glows so luminously throughout the glorious word of God, the distinct and unqualified assertions of that word, the exceeding great and precious promises of Christ, should be commended with earnest emphasis to the faith of our hearers, as their main reliance in “that state of grace wherein they stand.”

But though thus anxious that the distinct asseverations of the New Testament should neither be overlooked nor undervalued, we are by no means insensible to the aid furnished us by other sources, less direct and positive indeed, yet equally scriptural and to many minds almost equally conclusive. Let the Christian Universalist, who is ambitious of something more than the acquisition of that dogmatic tenacity with which it is perfectly possible for an utterly godless mind to cling to the mere form of a faith, let him who would have the convictions of his heart add their glowing strength to the assent of his intellect, brood earnestly upon the life and character of Jesus. With a devout appreciation of the spirit of his theme, let him yield himself to the influences it effuses till there be kindled within him a disposition akin to that he contemplates, till Christ be formed within him; and in addition to the testimony of his reason, in the depth of his thus renewed nature will he possess an assurance of the revolting impossibility of any final issue to the Divine government at variance with “the Christ in him the hope of glory.” This will, we think, most surely be the effect upon a mind which worthily apprehends the sacred theme.

From such an apprehension there springs a species of moral evidence requiring an almost impossible amount of proof to controvert the assurance it imports. Let it be

insinuated that in what have been styled "the times that tried men's souls," Washington was in traitorous collusion with the enemy, and that certain documentary evidences could be produced in attestation of the charge, and the universal heart of the country would at once spurn the pretended testimony as spurious, and hoot to silence and infamy the slanderer of so high and pure a name. And so those who look forward to the time when the Son of God shall rush down the destruction and doom upon the world, he came of yore amid angel harmonies to save, are constrained to transform him from the Christ of the Gospels to the Christ of a distempered fancy. Their moral nature shrinks abashed from the identification of him who comes flaming in wrath upon that dreadful day, with him whose infant smile, stirred with a strange, unearthly joy, the heart of his virgin Mother, as if no human child but a new-born seraph hung upon her bosom, with him who by the gate of Nain stooped in mercy over the cold ashes of a widow's hope, and restored a warm and living son to the embrace of his rejoicing parent, with him, the friend of publicans and sinners, who rebuked even the convicted harlot with the voice of pardon, bidding her "go and sin no more." To him who has caught the full meaning of the life of the New Testament Christ, it puts forth an imperious demand, it utters a sure word of prophecy, that all the elements of the moral world shall be so developed and arranged as to chime in holy harmony with itself.

From the manger of Bethlehem to the hill of Bethany, —in the sweet childhood which has touched all subsequent infancy with spiritual beauty, and which has consecrated the Christian painter's art to the service of a sirless idolatry, in his thoughtful boyhood urgent on his Father's business, in the sore temptation, trembling with mortal infirmity, yet untainted by mortal sin, amid the revelry of the marriage feast, smiling serenely on the gaiety, and in the very act of unfolding his credentials from God, contributing cheerfully to the enjoyment of his kind, in the multitude of his miracles, lustrous with the beauty of mercy; in the sublime compassion with which he bewails the doom of the city, whose streets, ere another week, he knew were to be resonant with clamors for his blood, in the sorrowful pity, lurking in the language in which he presages to Judas his treachery and woe, in the look of patient remonstrance spared to Peter, amid all the mockeries and sufferings of the judgment hall, in that sympathy in which even on the road to Golgotha, amid the loud grief of his female followers, he forgot his own miseries in compassionate anticipation of theirs, in the self-forgetting pathos of that behest by which, amid the torments of the cross he at once secured sympathy and protection to his mother, and bequeathed consolation to his favorite disciple, in the dearest of all memorials, in the prayer of pity and pardon poured over the murderers who nailed him there, in the last terrible cry by which, as his spirit was about to pass, he pierced the heavens with the tidings that the scheme of man's redemption was consummated, in the searching yet tender address by which, after his resurrection, he probes and heals, and abundantly pardons the frailty of Simon, and in the streaming glories of the ascent from Bethany—oh! yes, in exhibiting to the world a spectacle like this, such an assurance of the unwearying love of heaven to man, such an incarnate vision of immaculate purity and unselfish benevolence, God pledges and proclaims us to what the perfection of immortal humanity shall be. That life is the key-note already struck, hinting of the harmonious anthem, of which every living soul shall be an accordant tone, no discord marring the music of the universal jubilee.

By Christ then, through faith in the revelations he has given us of the character of God, and of the intimate and

endearing relation by which he has knit humanity for ever to himself, by Christ, through faith in the solemn promises he has published, by Christ, through faith in that prophetic life of his, which, unless it points to such an issue as we anticipate, an issue in universal harmony with itself, is an unaccountable anomaly in the great plan of God, and a bitter mockery of all the hopes it kindles, "by Christ have we access, through faith, into this grace wherein we stand."

The faith which supports us in the grace wherein we stand! How precious its privileges, how animating its incentives to duty, how weighty the responsibilities it entails! Its privileges are precious, for when hope droops in contemplation of the monstrous ills that waste humanity, sucking the pulp of happiness from so many million hearts, and scattering them as worthless husks upon the thoroughfares of life, how consoling the vision, which reveals the world, worn and weary with the flight and buffetings of ages, winnowing its way at last, like an out-tired dove, to seek refuge and rest in the bosom of God the Father. Its privileges are precious, for it proclaims the extinction, total and for ever, of the sin which pollutes, the sorrow which corrodes, the pain which mars, and the death which destroys this mortal being, and the erection on the ruins of this imperfect state, of one how fair, how full of God, where no tear shall be wept, no frailty felt, no conflict fought between "low wants and lofty will," but where all shall tread the shining paths of an illimitable progress amid the beauties of holiness, the acclamations of saints, the songs and society of angels, and the everlasting glories of God. Is not this a faith fitted to fire the coldest bosom with gratitude, to shed an added charm upon enjoyment, to touch with tenderest solace the heart raw with anguish, and by the bed of death, to cheer the timid spirit, hesitating to trust itself, naked and houseless, among the shadows of an untried eternity?

But the faith by which we occupy the state of grace wherein we stand, possesses not only peculiar privileges, but high and holy incentives to duty also.

When on some homeward journey we encounter a traveller from whom the next turn of the road is to part us, we attempt no intimacy, we accompany him without interest, and we part from him without regret.

But let us learn that our destination is his too, that for days and months, perhaps, he will be our companion, sharing with us the pleasures and the tedium of the way, till with a common joy we shall hail the village spire at last, and rejoice together in the greetings of family and friends; and acquaintance becomes interest, and interest attachment. We grow considerate of his comfort, we sympathize with him in distress, we counsel and assist him in difficulty and danger, we charge ourselves with his welfare indeed, till we arrive with him in safety at the termination of the journey.

Now Universalist brother, your faith assures you there is no single individual now breathing human breath, who is not linked to you by a still closer tie, than that of such a companionship as this. The vilest wretch who skulks through a life of shame to a grave of guilt is your brother, born of the same love, sustained by the same Providence, and to be pardoned by the same mercy; for not less surely than he, do you yourself need the forbearance and the mercy of those companions which fail not. In the judgment of the world, in the eye of God, his depravity is deeper than yours, requiring a more protracted process of discipline perhaps, a more copious baptism of the spirit of grace. But he is your brother still, he will be your companion for ever. Not through the experience of this low world only, but when both, delivered from the bondage of corruption into the glorious liberty of heaven, side by side, fellow travellers through eternity shall you tread the same paths, unite in the same occupations, min-

gle your voices in the same songs, and exult in the same salvation;

"Together walk in pure white light;

With kings and priests abroad,

Together summer high in bliss,

Upon the hills of God."

And is not such a prospect better fitted to arouse your interest, to invigorate your benevolence, and to urge you to active effort for that man's well-being, than if you believed, that a few stages onward, he would disappear, in the gloom of the grave and the subsequent darkness, from your sight and sympathy for evermore? Ah yes! knowing that not the same grave only, but the same glory too awaits us all, not only leaps the heart with livelier gratitude to God, and with a spirit of more cheerful obedience to his will, thus furnishing us with the noblest principles of duty, but, from a conviction of the indissoluble unity of our interests and destiny, we are quickened by a more profound and tender sympathy with our kind and prompted to a more energetic and genial exercise of all the better affections and charities, and thus impelled to the practice of the highest demands of duty.

Such are some of the blessings possessed, such some of the advantages bestowed, by that faith in Christ, through which we have access to the state of grace wherein we stand. How then should the responsibilities it devolves, impress, animate and rouse us? From the different quarters of the land have we assembled to day, according to our yearly custom, to counsel and congratulate one another on the condition of our cause, to rejoice in our privileges, I trust also to lament before God, the defections in the conduct of the past, and to form high and holy resolves for the conduct of the coming year. We exult in our advantages! Let us remember he only truly appreciates a blessing who appreciates the duties it imposes.

Brethren in the ministry, are we awake to the importance of the charge committed to our care? We are the guardians of our people in "that state of grace wherein they stand." To us it appertains to prevent their fall, to urge, and encourage them to progress. Are we familiar with the whole counsel of God? Do we love it, value it, and enforce it, in preaching, and by conduct? Do we give attention to reading, to exhortation, to doctrine? Do we, by a study of all the collateral aids to the word of God, do we, by a critical and devout attention to that word itself, strive constantly to save both ourselves and those who hear us?

Do we amuse our congregations with inferential speculations, do we starve them with meagre courses of moral maxims, or do we enforce upon them the precepts of the Gospel, by the vivifying power of the doctrine of the Gospel? Are we active and affectionate in our intercourse with our people? Are we personally acquainted with our congregations, and thus familiar with their spiritual wants, and able rightly to divide to them the word of truth; or like Eastern despots, do we only come forth periodically from our seclusion, to publish to them on the Sabbath, appeals and exhortations, admirable in theory and principle, perhaps, but utterly foreign, it may be, to their peculiar circumstances and necessities? In a word, are we faithful ministers of Jesus Christ, earnest in the cultivation of social qualifications, intellectual excellence, and personal godliness, and so fitting ourselves, judiciously and efficiently, to minister grace to our hearers? What we have lacked of all this the past year, may God enable us to supply during the present, give us many rejoicing souls as the seals of our ministry, and shed upon our labors his "blessing, which maketh rich, and addeth no sorrow."

Brethren of the laity, do you strengthen the hands of your pastors, and encourage their hearts, by lives and con-

duct becoming the gospel of your Master; or do you baffle and defeat their most anxious exertions, by your coldness, your indifference, your parsimony, or your wickedness? Are you regular in your visits to the sanctuary, "instant in prayer," conscious of your possession of the spirit of Christ, and assiduous in cultivating and manifesting its influences, by daily progress in grace, gentleness of temper, kindness in your domestic and social relations, and honesty and integrity in your business intercourse? Are you dogmatical and controversial in matters of faith, loose and negligent, perhaps, dishonest and licentious in matters of practice? God convert you, and spare you, and conduct you to our next annual assembly, a pardoned and rejoicing penitent. Are you merciful and compassionate, honorable and pure, gentle in your judgments of others, rigorous in your scrutiny of yourself, justified by faith, and at peace with God?

Again we say, God bless you, and spare you, and guide you again to this our yearly convocation, your heart, glowing with the prospect of universal holiness, established, and pregnant with present, and personal holiness, filled with the peace that passeth understanding, the joy that is unutterable and full of glory.

"And now may the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

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LETTER FROM REV. T. CLAPP.—NO. VIII.

NEW ORLEANS, Sept. 7, 1849.

DEAR SIR:—With regard to that law of retribution which was actually taught by our Savior, the Unitarians and Universalists agree in believing, that every sinner will be subjected to a punishment exactly proportioned to his guilt. Solemn truth! The sinner has no more power to escape from the natural consequences of his transgressions, than he has to subvert the throne and monarchy of the most high. "What is done is done; what is writ is writ." No power in the universe can undo what is done, or expunge what is written. Not the Almighty himself has the ability to unravel the web of my past life to weave it anew and unspotted. Whatever advancements with respect to knowledge and virtue, await us in the unknown evolution of the future, they will never, I suppose, obliterate our present characters. These have been already inscribed upon the unwasting and ineffaceable pages of our moral history. Not the blood of an infinite being, could it be shed for the purpose, would be sufficiently efficacious to blot out the melancholy scenes and acts of depravity, which are recorded in the indestructible volume of man's transactions on earth. And this sentiment is not incompatible with the doctrine, that a sinner may, by repentance, either before or after death, change his character and become qualified for admission to the kingdom of heaven. If we believed in this stern unbending law of retribution, it would hardly be in our power to commit, wilful, deliberate transgression. If all men really embraced the teachings of Jesus on this topic, all would become his genuine disciples, and every form of moral evil would soon flee away from the sight and hearing of a world's redeemed, emancipated and rejoicing millions.

But, we are told that some Universalists hold, that all sin will be completely punished this side the grave; and that this is obviously a most *immoral* and *unscriptural* doctrine. This language seems to me to be too strong and unqualified. Suppose the conviction were this day to be immutably fixed in the mind of each offender in

Boston, that all his sins would be surely and adequately punished in the present world; would he not, of necessity, immediately cease to do evil and begin to tread the path of virtue. No man of sound mind could be persuaded to lie down upon a piece of ice, or on burning coals to enjoy the refreshment of nightly repose. Equally impossible would it be for a person, knowingly, to commit sin, were he duly impressed with respect to its dreadful and inevitable consequences in the present life. Yes, set before the most desperate transgressors a true picture of any mind *on earth*, subject to the dominion of sin; filled with guilty passions, chilling pride, corroding envy, smiting shame, and avenging remorse—let them clearly see how this mind is despoiled of all beauty and peace by the malignant effects of wild, lawless, ungoverned desires and appetites, when capable of the purity and bliss of angels; and in view of the horrid spectacle, they would start back from the further commission of sin as from a bottomless pit of ruin, renounce for ever bondage and illusions of depravity, and henceforth, range with increasing faithfulness and delight, the magnificent fields of truth, wisdom, faith, and the life immortal through Jesus. These are the precise views of those who teach, "that the righteous shall be recompensed in the earth; much more the wicked and the sinner." Now, should the doctrine be denounced as so fatal and flagitious, that such is the nature of the punishment inflicted upon sinners in this world that if all transgressors could be brought to understand and appreciate its character, they would immediately repent and become christians? At any rate, this class of Universalists hold, that no sinner can enter heaven, till he becomes holy. They cannot be punished after their renewal to holiness, except on the principle of revenge. I cannot help thinking that denunciations to which I allude are to be ascribed, in part, to a narrow and prejudiced state of mind.

"All seems infected, that the infected spy,
And all looks yellow to the jaundiced eye."

For myself, it is a source of high gratification to assured, that, amid some diversities of opinions, Unitarians and Universalists both concur in the doctrine that all sin will be sufficiently punished to answer the ends of God's justice, and effectuate the reformation of the offender.

A short time ago I heard a clergyman say, in his pulpit, that God does not render unto the wicked according to their deeds this side the grave! that after a life of uninterrupted and almost unmixed pleasure, they often descend to their tombs "full of days and honor." Such are the laws, continued he, which govern this world, that it is quite possible for a man to throw off all moral restraint, abjure religion, give himself up without reserve to sinful indulgences, and the same time lead a more prosperous and happy life than his Christian neighbor. Now the belief that happiness may be derived from a sinful course of conduct on earth is a popular and prevailing error, which contributes more than we can imagine to prejudice the interests of pure Christianity. The pulpit directly deceives the young and inexperienced, and adopts the most effectual means to decoy them to utter ruin, by preaching the doctrine that the highest pleasures and advantages of time are conferred indiscriminately upon the righteous and the wicked. It is natural and fair to conclude that if punishment be not inflicted upon man *here*, for the sins committed in the present life, and exactly in proportion to their characters, there is one world, at least, where moral agents are not subjected to the principles of perfect retribution—complete and impartial justice. If there be one such state of existence, consistently with the divine perfections, why may there not be a second, a third, and so on, *ad infinitum*. Upon this ground what certainty have we that the alleged irreg-

ularities and moral contradiction which now prevail among us, may not run on through an intermable succession of ages beyond the grave!

The same clergyman told his hearers that the "worst sinner living, by one instantaneous act of *inward reliance* on the atonement, might be delivered from all punishment, and raised to the enjoyments of a heavenly world. And this demoralizing sentiment was commended to our attention by the most imposing and attractive epithets contained in the dictionary. He called it safe, sound, reasonable, ancient, and divine. All his powers of argument and eloquence were employed to reconcile us to the most pestilential dogma that has ever distilled its poison upon the human heart. I know, indeed, that this doctrine is undoubtedly popular I know, also, that it is so immoral and fatal in its bearings as to overshadow, almost with despair, the moral and religious prospects of a deceived, deluded world.

But let it be distinctly understood that our church has invariably taught that those who die impenitent will be punished in a future state; but this punishment will be disciplinary, will come to an end, will finally terminate in the recovery and restoration of the punished to a state of unalloyed and unfading bliss. Yet I frankly confess that I cannot specify any passage of the New Testament, which explicitly and absolutely affirms that there will be any punishment in a future world. It may be inferred, I think, from principles clearly laid down by inspiration. I do not like to see a person dogmatize on a point concerning which the most enlightened and pious minds may differ.

Yours, &c.

T. CLAPP.

CHRISTIAN AMBASSADOR.

NEW-YORK:

SATURDAY, NOVEMBER 3, 1849.

UNIVERSALIST CHURCHES IN NEW YORK AND VICINITY.

ORCHARD-STREET CHURCH.—Orchard, above Broome; services 10 1-2 A. M., and 3 P. M. Conference Meetings every other Friday evening. Rev. C. H. Fay, Pastor. Residence 231 East Broad-way.

BLEECKER-STREET CHURCH.—Bleecker, corner of Downing. Services 10 1-2 A. M., and 7 1-2 P. M. Conference Meetings, Tuesday evenings. Rev. W. S. Balch, Pastor. Residence 728 Greenwich-st.

MURRAY-STREET CHURCH.—Murray, corner of Church. Services 10 1-2 A. M., and 7 1-2 P. M. Rev. E. H. Chapin, Pastor. Conference every other Thursday evening. Residence, 13 Murray-st.

FOURTH-STREET CHURCH.—Fourth-st., between Avenues B. & C. Services 3, and 7 P. M. Conference Meetings, Wednesday Evenings. No Pastor at present.

WILLIAMSBURG.—Church corner of Fourth and South Third-streets. Services 10 1-2 A. M., and 7 1-2 P. M. Conference Meetings Thursday evenings. No settled Pastor.

BROOKLYN.—Services 10 1-2 A. M., and 7 1-2 P. M., in the Lyceum, corner of Concord and Washington-streets. New Church building in Monroe Place. Conference Meetings Wednesday evenings. Rev. T. B. Thayer, Pastor. Residence 9 Willoughby-street.

OUR NEXT VOLUME.

The first No. of the nineteenth volume of the New York Christian Messenger, and the third of the Christian Ambassador, will be issued the 10th of November ensuing. They will be printed on entirely new and beautiful type; and we shall en-

deavor to make them in other respects at least equal to what they have been heretofore and now are.

The terms will remain the same: \$2 00 for the Messenger and \$2 50 for the Ambassador, IN ADVANCE.

As an inducement for CLUBBING, we will send six copies of the Messenger to one Post Office for NINE DOLLARS, when the names of three new subscribers are sent, and the money is all forwarded at one time and free of expense. Will not friends make an effort to increase our list?

TO THOSE IN ARREARS. We have a list of good paying subscribers, to whom we return our thanks for their great punctuality. But though our terms are in advance, the papers have been sent to some who did not pay thus: and among these are some who have not yet paid. These are earnestly requested to forward the amount due us, as we are in much need of the same. Postmasters will make remittances *free of expense*. Address

HALLOCK & LYON,

3 Astor House, Barclay-st., New York.

CLOSE OF THE VOLUME.—This No. completes the present volume of the Messenger and Ambassador. We have striven to make them useful, with what success others must decide. We shall endeavor to make the next volume, commencing next week, superior in appearance and intrinsic merit to its predecessors.

"GOOD NEWS FROM CLINTON."

The statement made by Br. Sawyer in this paper of the 19th inst., in regard to a bequest to the Clinton Institute, of some \$9,000, was indeed good news! I have heard nothing for years, that has given me higher satisfaction. It is a noble gift. I cannot but feel a degree of pride, that this first important bequest to the Institute, has come from Cayuga County. All honor and praise to the generosity of the donor. It will embalm his name in the hearts of our widely spreading order, for generations after every recollection of others, equally wealthy, and equally in a condition to give, but utterly neglecting to do so, shall have passed away from among men.

The extent of this brother's liberality, was not fully revealed in Br. Sawyer's statement. He has not only bequeathed this splendid legacy to the Clinton Institute, but I have been informed, he has generously remembered several Universalist clergymen in his Will. This was well thought of, and well done. Their hearts must be full of gratitude to him, in thus laying away for them a store for sickness or old age, which their very profession prevents them from providing for themselves. They will teach their children, and their children's children, to rise up and bless him as a benefactor. Similar bequests have been made to clergymen in Philadelphia and New York. And why should not this be done? Were preachers of the Gospel to devote the same amount of talent, labor and perseverance, to any other calling, that they do to their ministerial duties, the larger proportion of them would amass an abundance of wealth to make the evening of their days comfortable. But they voluntarily abandon these lucrative occupations, that they may devote themselves and their lives, to the proclamation of the glorious truths of the gospel to their fellow-men. Such is the nature of their profession, and such the notions of the community in regard to their support, that it is next to impossible for them to lay up any thing of importance for their maintenance in age, or for their families, when they are called away from earth. How unpromising and gloomy their prospects, in these respects! I could name several Universalist clergymen in this State, at the present time, who have literally worn themselves out in unremitting toil and painful labor, in faithfully proclaiming the blessed doctrine of a world's salvation. And now, broken down in health, when age

and decrepitude has unfitted them for further labors, they are left in the most straightened and painful circumstances, to be buffeted by poverty, and almost literally homeless, while thousands who have hung on their lips with rapture, and drawn the richest and sweetest comfort from their labors, are overflowing with wealth!! This nearly certain penury and want in future years, is the chilling and discouraging prospect, which now darkens before all our ministry. Is it surprising that some of them turn aside to other occupations to lay up provision for a time of need? Were it not for their deep love of truth—their anxiety to see it prevail and bless the world—and their faithful obedience to the calls of duty,—nine-tenths of them would abandon their profession to-morrow.

In the light of these facts, we see the thoughtfulness of those rare individuals, who in disposing of their surplus wealth, have bestowed a gift upon the preacher of the gospel, to lighten his cares, and encourage him in his labors. Why should not others of the wealthy, go and do likewise? I would not have them, to accomplish this, neglect other objects worthy of their munificence. But in donating their wealth for the good of their fellow-beings (as every rich man should in part,) why should they overlook those who labor all their life long, at the next door to poverty, for the best good of the world?

I trust the most admirable example which has been set by the brother to whom Br. Sawyer alludes, (and whose name I doubt not will in due time be given to the public,) will be deemed worthy the imitation of other brethren of wealth in our denomination. After bestowing on their families, all that can be of any practical benefit to them, many will still have thousands of dollars left. I beg them to reflect what better use they can make of this wealth than that to which the liberal donator in Cayuga County has devoted a large part of his estate. In endowing our schools, in building up our colleges and Theological Institutions, and encouraging our ministry, the wealthy Universalist puts his money to a use which will pay interest a thousand fold, in promoting the cause of truth and humanity among men. Brethren think of these things!

J. M. A.

MR. COQUEREL IN THE PEACE CONGRESS.

The following description of Mr. Coquerel's remarks in the Paris Peace Congress we copy from the N. Y. Observer.

Another speaker who was listened to with pleasure, was Mr. Coquerel, protestant pastor, and member of the legislative Assembly. He was appointed vice-president of the Congress. Mr. Coquerel has a vigorous mind, great facility of language, and the habit of speaking before large audiences. He congratulated the English and Americans that they had come to the number of 700 or 800 to avow in Paris the principle of universal peace. "Paris," said he (I give only the substance of his words) "Paris is the most military city in the world. It has the noblest triumphal arch that exists, and which was erected by the greatest French captain of modern times. And yet, in this city, the friends of peace have met to proclaim their principles. There is in this conduct a generous courage, and this courage has its source in faith. Yes, the English, the Americans here present show faith in the success of their opinions, because they know that these opinions rest upon truth, and that truth, an emanation from God himself, must certainly triumph. Who pretends that the success of this cause is impossible? Impossible! and why? Christianity also, at its origin was regarded as an impossible religion, and it has conquered the world! The abolition of slavery was judged impossible by Plato, Aristotle, and all the wise men of antiquity, and it has taken place. The overthrow of the feudal system was deemed impossible, and this

system has fallen! We have in this very meeting a striking proof of the progress of mankind. Toleration would have seemed impossible to the preceding generations, and now, our president is supported on one side by a protestant pastor, and on the other by a curate of the Roman Catholic church (the abbe Deguerry). The state of general peace will become sooner or later the normal condition of the world. God has established christianity as the religion of peace and of good will towards men. War is opposed to the will of God, and it must be extinguished forever."

When Mr. Coquerel took his seat, the abbe Deguerry shook him cordially by the hand. This mark of good understanding made a lively impression upon the audience.

EDITORIAL CORRESPONDENCE.

BRETHREN:—The New Yorkers boast of the greatness of their city, and the rapidity of its growth. If these are causes of gratulation, they have abundant reasons for expressions of joy. There are, no doubt, great advantages for trade and knowledge in a large city, advantages which open the way to vast wealth and extensive attainments in knowledge. But there are evils to be set in contrast to these advantages. A great city affords a shelter for the wicked which they cannot have in a small place. Hence all history proves that the greatest cities have contained vast numbers of the worst men that have ever cursed the earth. The larger the city the greater are the extremes of character to be found within it. But New York has to lament, that it has some of the most daring villains, and the most terrible dens of corruption that can be found in our country. It can boast of its accomplished and energetic merchants; its distinguished scholars; its stirring orators; its able statesmen, and its noble philanthropists. My experience has also led me to believe, that among the mass of its people there is quite as much of sterling virtue as among the mass in Boston. There may not be with you so much of the tight-creed virtue as with us. Your people have more show, and are more free and cheerful than the Bostonians; and where one accustomed to our puritanic stiffness, gravity and coldness, looks in upon your people, he is ready to condemn them as being utterly destitute of religion. This sentence, however, is revoked when he becomes acquainted with them; for he learns that beneath all the glitter and show which he sees, there beat as true, and kind, and devout hearts as can be found among the descendants of the pilgrims.

Boston is losing many of its peculiarities. Its rapid growth has had a great influence upon its character. Within the last ten years very great changes have taken place in it. The number of its inhabitants has increased one third, and its business in a far greater proportion. As an evidence of this, I may refer to its public houses. Several of the finest in the country have been erected. Among these are the Adams House and the Revere House. Another is just opened called the Montgomery House, situated on Tremont-street, near the Tremont House. It is, perhaps, the most pleasantly located and the best constructed house in the city. It is very splendidly furnished, and will be a successful rival with the best houses which we have. Our public school houses are an indication of our rapid growth in population. Within ten years we have added not less than ten school houses, each affording accommodations to about six hundred children. The number of Primary schools that have been added, is probably not less than fifty. There has been quite an increase in the number of churches. I have no tables that enable me to state the gain within ten years. During the last three or four years, the Orthodox have built one new

church and lost one. The Unitarians have built one and lost one. They have also built two chapels. The Methodists have bought one, built one, and sold two, which will, I suppose cease to be used as churches. The Episcopalians have gained two. The Catholics have bought one. Within ten years there have been probably erected as many as sixteen houses of worship.

Our railroads have been the chief cause of the increase of our population. They have brought to our city people from different parts of the country and the world. This rapid increase has done a great deal to break in upon the old aristocratic cliques which have so long reigned supreme. New inroads will continue to be made upon them; and ere long Boston will cease to be ruled by a few merchants, a few scholars and a few politicians. The different sects are very quiet. The Unitarian paper has been engaged in a very bitter opposition to our denomination. But it has done us no harm. On the contrary, we think it has done us much good. The people are beginning to ask, what do Unitarians believe? Have they any faith? There is a great dissatisfaction with the course of the Register, and its editor has vacated his chair, and gone to Meadville, Pa., where he is to be connected with the theological school, partly under the control of the Unitarians. We regret his connection with that school, and regard it as an unfavorable circumstance.

The orthodox of Boston have many incongruous elements. There is no open war among their ministers, but there is a great deal of theological elbowing each other in a private way. One of their number, Rev. Mr. Fairchild, whom they excommunicated a few years ago, and who has raised quite a congregation in defiance of his old friends, has sued Rev. Mr. Adams, one of his former brethren, for slander, and laid the damages at ten thousand dollars. But we should hardly think Mr. Fairchild's character worth *quite* that sum, though he may get something. We should not be surprised if he did not obtain ten coppers.

LETTER FROM BR. J. M. COOK.

It will be seen by the following, that this Br. has taken leave of his friends in Providence. We hope that the same zeal which has produced the effects of which he speaks, will go with him to Baltimore, his new field of labor, and that he will, in that place also, "feed the sheep and lambs" of the good shepherd. The Society in Providence is able and willing, we trust, to engage another pastor to carry forward the good work which is so prosperously commenced there. The labors of another "workman" with Br. H. Bacon, who is settled there, should make Providence, truly a "city set on a hill."

PROVIDENCE, OCT. 23, 1849.

I am about to leave Providence. Oh, it is hard to part with my friends here—but go I must. Last Sunday was a trying day to my soul. I took my leave of the Sabbath School. My feelings would not permit me to say all that I desired. I have taken great interest in this school because it is not only the largest, but one of the most interesting in the denomination. I have never failed to be present at a single session of the School for four years, when I have been at home and well. It has been the soul and salvation of the 2d Society in Providence. To it they must turn for future hope and success. Had you witnessed the manifestation of feeling on the part of the scholars and teachers, you would have said that their hearts were strongly knit to mine, and that the idea of our separation caused them deep regret and sorrow. In the afternoon I preached upon the charge of Christ to Peter. "Feed my Lambs—Feed my sheep." You may imagine the nature and object of the discourse. I shall long remember that Sabbath. May God bless the school—amen.

J. M. Cook.

REV. MR. SCHEMERHORN.

This gentleman, pastor of the 4th congregationalist church in 16th street, this city, has been delivering a course of Lectures on the Rich Man and Lazarus.

Sunday before last was the first opportunity we have had of listening to this advocate of "an endless hell and a bridgeless gulf."

He read his sermon in a flippant, rapid manner, but we were able to note down enough of it to be satisfied, that he deals largely in dogmatic assertions, and that he jumps dexterously to singular conclusions. For instance he proves that Dives was a very wicked man, because he was in hell, and he was sent to hell because he was wicked. He told us that the "five brethren" were influenced by this wicked man while on the earth to do evil, and this consideration made the torments of Dives so intolerable. Here is an assumption without any proof or any attempt at proof. He no doubt, to be consistent will also assume that Lazarus was *literally* in Abraham's bosom; that Dives was tormented in a literal flame, and that Lazarus could have dipped his finger in literal water and cooled the rich man's literal tongue. Besides all this, heaven and hell are so near to each other that Abraham in one and Dives in the other, could hold a familiar conversation. They both had eyes and tongues, and we suppose all the organs of a human being. How wide, we ask, is this "bridgeless gulf," of which Mr. Schemerhorn has said so much, across which Abraham and Dives held their conversation? We are upon literal facts now, and a literal interpretation, for this is the view which Mr. S. takes of the matter, and the reader may see the obvious conclusions to which we must come.

If he had consulted some of his own commentators, he would have seen that what Christ related here is not a narrative of literal facts, but a parable, and should be interpreted as a parable.

'According to the exposition which Mr. Schemerhorn has given, we should expect to hear him explain the parable of Nathan to David (see 2 Sam. xii.) as follows: This rich man who took the poor man's lamb does not mean David, but a real man and a real lamb, and the lamb literally lay in his bosom. So he would explain all the parables, and strange work would this make of them, as any one of ordinary discernment may perceive. It is a little remarkable that in all the Scripture history there is no mention made of these "five brethren," who Mr. S. says were led on to sin and confirmed in impenitence by the influence of the rich man. We should suppose that some prophet or apostle might have known and set down their wicked end, but in no other place are they mentioned. According to Mr. S. the rich man was not only a monster of wickedness, but by his superior rank, wealth, &c, he was the cause of the sin of the "five brethren." Now we deny that the rich man was very wicked, that he caused others to be so, as Mr. Schemerhorn asserts. We cannot, at present, extend our remarks. We may notice Mr. S. again; but Br. Balch is reviewing him in his church on Sunday evenings; the meetings are well attended; and we hope the cause of truth will be subserved.

B. B. H.

TO CORRESPONDENTS.

Bro. O. Roberts, the remittance which you speak of, was sent by a ministering Br., and we are certain it reached its destination. As to the "Article," it is not condemned, "be patient."

Bro. A. K. Carnrike, was duly credited on our Books to commence with the 1st No. of the next Vol., which accounts for the seeming delay of which he speaks. The paper will be sent.

We are expecting some short, "spicy" articles from our regular contributors, which may be interesting and which shall make

our "New Volume" what we are desirous to have it, acceptable to all.

ORDINATION AT PITTSBURY.

Bro. C. J. Corliss was ordained to the solemn and responsible office of a Minister of Jesus Christ at Pittsboro, Rensselaer Co., on Thursday, Oct. 11, by Brs. Waldo, Baker and Waggoner.

The sermon was preached by Br. Waldo. Text, St. John xxi, 15-17. "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea Lord, thou knowest that I love thee. He saith unto him, Feed my Lambs. He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea Lord: thou knowest that I love thee. He saith unto him, Feed my Sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he saith unto him the third time, lovest thou me? And he said unto him, Lord thou knowest all things: thou knowest that I love thee. Jesus saith unto him, Feed my Sheep." This was an appropriate text for the occasion, and the sermon preached from it was very able and impressive.

The ordination prayer was made by Br. Baker. It was a devout service and breathed forth throughout an earnest spirit in behalf of the candidate. Br. B. also gave the Right Hand of Fellowship in affectionate terms.

Br. Waggoner gave the Charge and the Delivery of the Scriptures: The Bible was presented to the Candidate as our religious Creed and Confession of Faith; and the young brother was charged to regard all its teachings and observe all its requirements.

On account of a severe storm, the above services were not attended by so large a congregation as we could have wished. There were, however, a goodly number present, and they evinced a deep interest in the solemnities of the occasion. Br. Corliss has now preached about two years. He received the fellowship of our Association at Hudson in 1848, and at its last session at Porters' Corners, it was unanimously resolved that ordination be granted him.

This has now been conferred, and we believe upon a worthy and promising Brother. We are pleased to hear his labors well spoken of wherever he preaches, and our constant prayer shall be for the blessing of Heaven to rest upon him and the congregation of his charge.

W. H. W.

Albany, Oct. 19, 1849.

THE POLANAN CHAPEL.

A Chapel bearing the above name was consecrated in Bridgeport, Conn., a few weeks since by the Unitarians. It is said to be a very neat building, and to have been erected by a lady whose name it bears. The erection of it was a generous act and a judicious one, if the builder had the means to spare and there was a demand for the outlay. The Christian Inquirer says: that only a small number, hardly enough to say we, remained, after the close of the dedicatory Services, to signify their adherence to Unitarianism, and their readiness to aid in its support. Under such circumstances it seems to us that the Unitarians of Bridgeport had better have given their support to the Universalist Society of the place. We could name a great number of towns, where Universalists give their support to Unitarians because it is thought to be bad policy to divide where there are but few of both sects. In Bridgeport we have a neat church and one of the best preachers of the present age. He is a true Gospel preacher—evangelical and practical; profound, yet simple; polished in style, but never cold; earnest, but never boisterous; dignified,

but never stiff. If in name a Unitarian, he would rank with the first preachers of the denomination. We regret that the Unitarians of Bridgeport were not advised by those of whom they sought counsel to give their support to the Universalists, and requested Rev. Mr. Ballou to exchange occasionally with Dr. Dewey, Mr. Osgood, Mr. Bellows, and Mr. Farley. He would very cheerfully have consented to such exchanges.

We judge, however, from an article published some two years since, when the idea of erecting a Chapel in Bridgeport was first publicly announced, that the Unitarians of that place, are an exceedingly intelligent people, highly accomplished and refined, and that they had not found among the Universalist preachers learning sufficiently profound, and manners sufficiently graceful, to enable them to derive any substantial benefit from their preaching. We are glad that these very cultivated people are now to be accommodated with a ministry equal to their wants; and we hope that they will follow the advice given by Rev. Mr. Farley, about two years ago, and stoop to their lowly brethren, and help raise them to a higher social position.

LATEST NEWS FROM BOSTON.

The Society in Roxbury has closed its church for repairs. It is to be painted in fresco, and in other respects improved. It is to be furnished with an elegant organ. The proposed repairs will occupy three or four months. Br. Tillotson has been released from his engagement, and the Society will seek the services of some other minister. We should be truly glad to have Br. T. for a neighbor, for we esteem him to be a pleasant and kind man—one who would be always happy to reciprocate favors, and not be governed by a selfishness which would desire nothing except the success of his own parish. He enjoys a high reputation in Manchester, and has labored there with great fidelity and success.

The church in Chelsea is progressing rapidly. It was greatly injured a few weeks since by the storm, and some of its wall was thrown down. It has, however, been built: and the house will shortly be protected by a roof. It is very pleasantly situated, and will be much the best house in the place. When completed it will cost \$9,000.

The Missionary Society has employed the services of Br. Emerson, late of the West. He will enter upon his duties forthwith. It is proper to say, that he has not been engaged for any definite time; for the Society does not know how long it can profitably employ an agent.

Br. Hill has removed to West Cambridge, and engaged to supply till Spring. He has just entered the ministry under the superintendence of Br. Clark of Lowell, and bids fair to be a useful man. He is a student, and has not entered the ministry expecting to find an easy chair for uninterrupted repose.

Br. J. M. Cook has taken his leave of the friends in Providence. His Society was warmly attached to him, and regretted deeply his removal. He has gathered a large congregation. We commend him to his friends of Baltimore, and bespeak for him a warm reception.

There has been not a little stir among us by a paragraph respecting gold and Br. L. Willis. The story was circulated by all our city papers that his Son has accu-

mulated some \$40,000 in a few months, and sent him \$7,000. The following letter to the Daily Times will show how little truth the report contained.

To the Editors of the Boston Times.

A MISTAKE CORRECTED.—TOO MUCH GOLD.—In your paper of Friday last, there is an item of California news, having reference to myself and son, which is a perversion as well as exaggeration of facts, and as it is calculated, in these times of excitement in regard to California, to have an injurious tendency, I beg leave to disabuse the public mind in regard to the matter, through the same medium that this unauthorized paragraph was communicated originally. [The paragraph was taken from another paper.—Ed. TIMES.]

The facts in the case as therein stated, were in substance as follows:—That my son, Winchester, after being discharged from the California service, had been at the gold mines, and had accumulated \$40,000—\$7,000 of which he had sent home to me, his father, as a present, &c. It is true that this son of mine was in Col. Stevenson's regiment, and was near the gold mines when the gold was discovered; and it is also true, that sometime after he was discharged, he commenced mining operations with considerable success. In a letter dated June 14th, he said he had obtained \$2,000 in 42 days, and in another dated July 23d, he stated he had acquired \$7,000, and had been at the diggings about two months. And I am happy to say he kindly offered to send me any amount in his possession which I might desire. But it is not true that I have as yet received any amount from him, except a piece of gold sent in a letter as a specimen of the "dust." What may be his success hereafter, or what he may do, remains to be known. Very respectfully yours,

WARNER, N. H., Oct. 24th.

L. WILLIS.

We doubt whether many of the California gold stories have as much truth in them as the one told respecting Br. Willis and his son.

O. A. S.

HITCHCOCK & LEADBEATER.

We would again call attention to this enterprising establishment, where all Goods in their line can be purchased a little cheaper than any where else;—but not quite so cheap as our *Types* said last week. Ladies gloves are 4s. (not 1s.) gents 5s. (not 3s.) and misses 3s. cheap enough at these prices, for such excellent articles. Their store is 347 Broadway, corner of Leonard-street.

LATEST NEWS FROM BOSTON.

Under the above head we shall publish weekly a brief letter from Boston, giving such items of denominational news as Br. Skinner will be able to collect. We intend to spare no pains in the management of this paper, and to give it as much freshness and life as possible.

CONFERENCE AT WALWORTH CORNERS.

There will be two-days meeting at Walworth Corners in the — church on Wednesday and Thursday the 14th and 15th of Nov. Walworth is six miles north west of Palmira. Visitors may call upon Brs. Dayton and Togman, one mile west of the Village. Ministers in the Association are solicited to be present. The friends in the vicinity will bestir themselves to get up a good Conference in W., *per order*. Services to commence, Wednesday, 10th at 9 o'clock. J. R. JOHNSON, Victor, Oct. 26th, 1849. Standing Clerk.

MINUTES OF THE NEW-YORK ASSOCIATION.

Met at Monticello, Oct. 24th. Appointed Br. G. E. Baker, *Moderator*, and Br. H. Lyon, *Clerk*. United in prayer with Br. S. J. Hillyer. The minutes of the last annual session, and the subsequent adjourned meetings were read and approved. The Committee on Fellowship and Ordination, reported that ordination had been conferred on Br. R. P. Ambler, which was approved. No report was received from the Committee of Discipline. It being represented that Br. Sampson M. Smith had abandoned the Christian ministry for secular employment, the S. Clerk was directed to address him a letter, requesting him if such be the case, to return his Letter of Fellowship. Appointed Brs. H. Lyon, O. Whiston and C. H. Fay, Committee of Fellowship and Ordination. Brs. G. L. Demarest, William Tucker, James H. Griffin, Committee of Discipline. Respectfully requested Br. T. B. Thayer to preach the Occasional Sermon at the present session. Appointed Brs. W. S. Balch, C. H. Fay, *Clerical*, and G. L. Demarest, Isaac A. Lawrence, *Lay*, delegates to the State Convention, with power to appoint substitutes and fill vacancies. Br. T. B. Thayer tendered his resignation as Standing Clerk of the Association, which was accepted and Br. B. B. Hallock appointed to that office. Appointed Br. C. H. Fay, to preach the Occasional Sermon at the next session, and Br. O. Whiston substitute. Heard reports from Societies in the Association, which were encouraging (an abstract of them will be found below.) Appointed Brs. E. H. Chapin, J. W. Andreas and J. Waller a Committee to prepare resolutions respecting the interests of our cause. The Committee subsequently reported the following Resolutions:

1. *Resolved*, That the chief value of our views consists in their religious influence upon the individual heart and upon personal character.
2. *Resolved*, That all those agencies which tend to the growth of true religion and personal piety demand solicitous study and effort on the part of ministers and people.
3. *Resolved*, That we consider the public confession of Christ as an important step in the progress of the religious life.
4. *Resolved*, That in social intercourse we recognize a powerful agent for the dissemination of Christian principles, and earnestly recommend the encouragement of the same.
5. *Resolved*, That the success and permanent prosperity of the cause of Universal Grace, demands the special attention of believers to the organization and support of churches.

The Chairman in making the report, stated that the Committee supposed all would agree to these resolutions; but they were presented for the purpose of eliciting remarks and impressing them on the minds of our friends.

After remarks by Brs. Chapin, Thayer, Waller Gurney, Baker, (three Laymen) and Balch, the resolutions were unanimously adopted.

The following Resolution was presented by Br. Chapin and adopted unanimously.

Resolved, That a general dissemination of the various publications defending and illustrating our glorious doctrine is an important duty.

Voted, our sincere thanks to the friends in Monticello, for their generous hospitality in providing for our comfort.

Members present. S. J. Hillyer, W. S. Balch, E. H. Chapin, T. B. Thayer, C. H. Fay, O. Whiston, H. Lyon, Ministers.

E. S. Pelton, R. B. Towner, Monticello. Simeon D. Wood, Thomas Curry 1st society of Sullivan; J. Y. Watkins, 2nd society N. Y. City; Isaac A. Lawrence and John W. Andreas, 3rd society; J. H. Griffin, 4th society; William Gurney, 5th society.

Reports of societies made at the New York Association, Or-

chard street society, N. Y. City; meetings on the Sabbath well attended; interesting conference meetings are held weekly in connexion with the Murray Street society: there is a large Sabbath School and the society is prosperous.

Bleecker Street society: meetings on the Sabbath are large; Conference Meetings are held weekly and well attended; the Society is in as good a condition as at any previous time.

Murray Street Society: this Society was represented to be in a better situation, than ever before; congregations large and Conference Meetings are held weekly in connexion with the Orchard Street Society.

Fourth Street Society.—No pastor is at present settled here, but meetings are held every Sabbath. The Sunday School and weekly conference are also maintained.

North Salem.—This Society is in a healthy condition. This is a matter of course, for Br. S. J. Hillyer is the pastor.

Brooklyn.—The Society is building a new church; their former place of meeting having been destroyed by fire. This was owned by persons, of whom the Society rented it; but the new house is to be owned by the Society. It will soon be completed, at a cost of about \$25,000, and will be an honor to the Society and the denomination. Meetings at present are held in the Lyceum.

Williamsburgh.—The Society has for years been gradually increasing; meetings generally well attended, and prospects encouraging. It has no settled pastor at present; but is able to engage one and intends to do so.

Monticello.—This is new ground; it was opened by the New York Universalist Missionary Society, whose agent visited the place and held meetings. Preaching is now maintained here half the time by Br. O. Whiston, who preaches the other half the time in the neighborhood. We have now many friends in this region; Br. Whiston preaches in school-houses in different parts of the county of Sullivan, and is much encouraged with the attendance given. But the steadfast friends are scattered abroad and it is difficult combining their efforts.

Blauveltville, Rockland Co.—No friend was present from this place; but it was said we have some excellent friends there who maintain preaching one-quarter of the time.

Huntington, L. I.—No delegate from this Society: but it is known that we have there a good Society and a small church and preaching a quarter of the time by Father Rayner.

At Southhold, the Society appears to be asleep, having been troubled with Mesmerism. We hope it may yet arouse from its slumbers, and put on the garments of light.

It was stated that the New York Universalist Missionary Society had resolved to employ another Missionary, and it is hoped that much good may be accomplished through his efforts.

This session of our Association was one of great interest. We met in the beautiful village of Monticello, Sullivan Co., fourteen hundred feet above the level of the sea, and thus were considerably exalted physically as well as spiritually. This, moreover, was missionary ground and a society of believers has been gathered there through the instrumentality of our Missionary Society. The place of meeting was interesting on this account.

And we really had a good meeting. The delegation in council was by no means full, yet it was respectable; and the business was all transacted with the utmost harmony. The public services were well attended. Five sermons were preached by Brs. Thayer, Chapin, Fay, Balch and Lyon; and it is believed that much good was done. We were favored with pleasant weather, were cordially entertained by our friends in Monticello, who

are entitled to our thanks, and all things passed off agreeably.

H. L.

BR. WILLIAMSON'S NEW WORK.

JUST PUBLISHED—SERMONS FOR THE PEOPLE, by Rev. I. D. Williamson. We are now ready to supply orders to any extent for this invaluable work. It contains fourteen sermons on the following subjects: Characteristics of the Gospel; the Gospel Finished; The Necessity of Revelation; The Incarnation of the Word; Authority; Miracles; Necessity of Faith; Universal Peace; The Dominion of Man; The Kingdom of God; Obedience the source of Exaltation; Agur's Prayer; Uncertainty of Business; Joy in Heaven.

These discourses are in the author's best style, and are full of interest to all the friends of liberal and consistent religious truth. We trust many thousand copies will soon find purchasers. Price 50 cents.

Br. T. J. Goodrich, of Oxford, N. Y., has accepted a unanimous invitation to the pastoral charge of the society in Canton, St. Lawrence Co., N. Y. He desires that all papers and letters for him be directed to the latter place. Br. G. is a good man, and the Society to which he has removed have chosen a valuable and efficient minister. May Heaven bless the union thus formed.

Br. "S. J. H." We republish the notice sent us to palliate the error committed in making up our "form."

Br. "L. B. M." We regret that we cannot find either of the articles which you desire. We accept with thanks your communication for the paper, and we shall be pleased to hear from you often.

AGENT AT BRIDGEPORT, CT.

Mr. H. N. Beach, is our Agent at the above place, and will transact any business relating to our paper in that neighborhood.

Persons wishing our paper can procure it through him, and his receipt will be valid for any dues from our subscribers.

AGENT AT BETHEL, CT.

Br. E. T. Andrews is our authorised Agent at Bethel and vicinity.

AGENT AT DANBURY, CT.

Br. George H. Deere, will act as Agent at Danbury. Any business relating to our paper may be transacted with him.

RELIGIOUS NOTICES.

Rev. M. Rayner will preach at Huntington, L. I., on Sunday Nov. 4th, morning and afternoon. He will preach a funeral Sermon at the above place, occasioned by the late death of Mrs. P. Sammis, should the friends desire.

There will be preaching in Blaauveltville, Sunday, November 4th, morning and afternoon.

Br. C. H. Fay will deliver his third Discourse of the Series on *The men demanded by the times*, next Sabbath, to-morrow, at 3 P. M.

Br. W. S. Balch will preach in the Fourth-st. Church, to-morrow afternoon, and Br. C. H. Fay in the evening. Services at three and half-past seven o'clock.

MARRIAGES.

In North Salem, N. Y., on the 22d, inst., by the Rev. S. J. Hillyer, Ambrose Ryder, Esq., of Carmel, and Miss Mary M. Hillyer of the former place.

In Speedsville, Oct. 7th, by Rev. O. S. Brown, Mr. Stillman L. Jenks and Miss Sophia P. Kinney, both of Berkshire. N. Y.

DEATHS.

In Minden, Montgomery, Co. N. Y., on Friday the 12th October, ulto., Miss Caroline Petten, daughter of Mr. Abraham and Mrs. Catharine Petten, aged 18 years, three months and five days.

This young lady was prostrated on a bed of sickness for more than three months, during which time, though her sufferings were frequently severe, and her departure hourly expected, she exhibited the greatest christian resignation, without murmuring or complaint. In her death, society has lost an ornament—a sorrowing father and mother, a beloved daughter, and an affectionate brother, and only sister. Miss Petten was a young lady of accomplished manners, an intelligent mind, unspotted character and engaging disposition. She was beloved by all who knew her; and died in a firm belief in a world's salvation. Her funeral took place on Sunday the 14th October, and was attended by a greater assemblage than ever convened in this part of the country on any similar occasion. On that day the writer delivered a discourse to the vast concourse, and to the mourning friends, in the Universalist Church at "Ford's Bush," at which time he endeavored to present those doctrines which are an anchor to the soul, both sure and steadfast."

W. G. ANDERSON.

In Argusville, Sharon, Schoharrie Co., August 10th, Miss Maria Louisa Fox, aged 17 years.

August 13th, Katharine Elizabeth Fox, aged 19 years.

Also, August 27th Eugene Fox, aged 3 months. Thus in the space of a few days have the parents of these children been most sorely afflicted. And O! how suddenly and unexpectedly the affliction comes. We visited the family in July last and found them all in apparent good health; no indications were there that disease preyed upon any of its members, or that the destroying angel would so soon cut any of them down. All seemed fair and promising. But we were deceived; and in recording the deaths of those beloved daughters—those dear children, we feel that seldom has the grave secured lovelier trophies. They were eminently characterized by that gentleness of spirit which constitutes the abiding claims of their sex. Their mild and amiable virtues greatly endeared them to a large circle of relatives and friends, and made them objects of affectionate interest wherever they went. And a few days ago it seemed as if earth contained upon its bosom no creatures more happy. But yesterday they sparkled among us in all the charms of their unconscious loveliness. Their fine forms are yet vividly before us, as when inspired with life and animation. Their gentle spirits still breathe their tones of wonted kindness, while they recede and mingle with distant and happier spheres. Like the opening flowers, displaying for a moment its beauties to the gaze, and then stricken by the storm from its parent stem. So in the morning of their days have these loved ones passed away to their bright and heavenly home.

"Tis ever thus, 'tis ever thus, with all that's best below,

The dearest, noblest, loveliest are always first to go:
The bird that sings the sweetest, the vine that crowns the rock
The glory of the garden, the flower of the flock."

Albany, Oct. 18, 1849.

W. H. WAGGONER.

May 31st, Lyman Ellory, son of Lyman and Lucinda Perry, aged five years 10 months and 8 days, of congestion of the brain.

In Marathon, N. Y., June 24th, Mrs. Betsey, wife of Mr. A. P. Bishop. Her christian character secured the respect even of those who opposed her faith. In her death her husband has met with an irreparable loss, her children an affectionate mother, community a pattern of meekness, patience and fidelity, in which the virtues of a christian were happily combined.

C. S. B.

INDEX.

Incident, in real life	287	Little Florence	494	New York Evangelist & c fm	Political agitations	777
Ice-bergs, ship among	317	Letter Boston	533	page 743 to 774	Pure religion	
Individual influence	356	" " Mrs Carney	545	Own your faults	11 Quarterly Review	264
Imperial family China	396	" " W H Ryder	546	Our cause in Virginia	52 " Brownson's	315
Inquisition, palace of	458	" " D H Plumb	550	Observer on c punishment	55 " Universalist	359
Infidelity & c Texas	522	" " Boston	553	Opposition no cause of dis	56 Querist No 1, 2, 3 634, 682,	731
Intervention for the Pope	538	Lying	560	Obituary, Mrs Gallagher	57 Queries to a tract pedler	780
Improvement of pastures	576	Letter to the Pope	577	Orthodox treatment	88 Religious trust	18
Imperial orthodoxy	701	" " Br Gallagher	582	Our cause in Charleston	89 Revivals	24
Ignorance and knowledge	727	" " Provincetown	586	Ordination, Rev C H Leonard	91 Repentance	26
Immutability, the divine	730	" " Dr Credner	593	Orphan children	93 Rev A Spaulding	39
Improvement	751	" " A Presbyterian	597	Obedience—happiness	97 Rev A A Thayer	41
It is home	765	" " Boston	601	Orthodox and the gallows	103 Religion in America	54
Important bequest	790	" " Concord	609	Order of good Samaritans	105 Rationalism	120
Judge not, by Rev H L	19	" " T Clapp 758 to	804	Ordination at Geneva	170 Remarks	140
Justice, inculcation of	52	More tolerable & c	17	Olive Branch	171 Resurrection	210
John Welch, early life of	270	Minutes Chenango Ass	20	Opposition at the south	182 Rev John Foster	219
Joy of heaven over sinner	289	Merrimack River	127	Our cause in Providence	217 Religion, cheerful	222
Jesus, shall call his name	315	Minutes Miss So C Asso	83	Orthodox Divinity students	235 Religious decline	273
" purity of	339	Methodist ridiculing the B	41	Opening address	254 Reality, practical	292
John Howard	350	Meeting on Capital Pun't	55	Opposition in Bridgeport	282 Recognition	304
John Foster	471	Melrose Seminary	56	Objection, a singular	292 Rest for the people	321
Jesus the Savior of all	615	Missionary meeting	56	Opposition, sample of	329 Retribution, salvation	375
July, 4th of	710	Merits of Christ	59	Opinion	337 Resurrection, thoughts on	405
Kensington church	73	Mistake, a corrected	73	Objection answered	338 Reflection	411
Kensington C. out of debt	154	Money, scarcity of	90	Obedience, source long life	343 Remedy, California fever	413
Kindness, law of	165	Minutes susq association	106	Ornamental trees	384 Resurrection thoughts	420
" " "	169	Missionary meeting	119	Occurrence in Congress	438 Religion is what?	420
Kindnesses, little	318	Mysterious announcement	152	Obituary notices	522 Resurrection, thoughts on	437
Kindness, interest paid for	329	Miracles	153	Objections to the Alliance	539 Republic of Rome	443
Kneeland's Infidel sen't	637	Miss'y sermon, Br Olin's	177	Origin of salvation	614 Reminiscences last war	449
Keep your temper	783	Missionaries for California	188	Observer, rejected com	707 Reformation we need	449
Letters from Br Balch, from		Man, a merciful	188	" N York	713 Resurrection thoughts 454 to	467
page 20 to page	489	Methodists, quarrels among	220	Our prospects in Ellisburg	756 Revolutionary anecdotes	479
Letter, Lamartine	332	Meeting B M Society	266	Obituaries	792 Reading, family	495
" " L C Browne	354	Mr Coquerel's sermon	266	Proposition, the three	10 Reception Father Mathew	539
" " Br Stebbins	357	Missionary for California	267	Purpose of God	42 Rev J M Austin	566
Little graves	365	" " Resolutions	299	Port Jackson	43 Reformation, shall have	581
Letter Br Tuttle	372	Married life	301	Paternity of God	53 Reply to a Presbyterian	599
" " J Douglas	386	Missionary N Y U	312	Preaching terror	75 Rev Mr Coquerel	603
" " Boston	393	Men, two sacrificed	328	Poor, provision for	90 Rambling thoughts	605
" to C Inquirer	410	Ministerial maladies	356	Papers, paying for	104 Review of Backus,	616
" " Boston	425	Man and the earth	364	Partialism state of	137 Rev A Moore	631
Life and times of St. Paul		My mother,	381	Perfection	154 Rev S R Smith	646
from page 123 to	708	Mother, memory of	382	Picture, a touching	174 Rev Dr Spring	653
Love to one another	38	Miracles	408	Postage reform	186 Reformation, do we need	662
Letter from Br Barry	42	Minutes Phil Association	454	Patrons, a word to our	201 Rome and C church	662
Love to enemies	72	Moral courage	459	Primitive expounder	201 Respect for old age	687
Letter to my S S Class	78	Ministerial removals	472	Philadelphia paragraphs	217 Rev E H Chapin	693
" to A Abiel D D	82	Massachusetts Convention	521	Pasture, the	223 Revivals, Methodist views	699
" from E Jaffray	107	" " S S Convention	522	Pilgrim dinner	224 Reception of a Bishop	764
Leaving home	124	Minutes N Y S S Asso	523	Prayer, a reasonable	240 Rev A Coquerel	778
Letter from Boston	145	" " Cayuga Asso	555	" Posture in	264 Salvation is what	10
" " Indiana	178	" " St Lawrence	571	Panishment, Capital	280 Specimen numbers	11
Light in dark place	184	" " Mohawk R	585	Punishment, vindictive & c	295 Spider barometers	15
Learning, triumph of	191	" " Black R	596	" " Capital	299 Sullivan County	19
Letter from E W R	196	Macauley's History England	602	Politeness, excessive	302 S S Annual	27
" to Rev H Ballou	203	Mary Queen of Scots	602	Piety and Poverty	303 Sermon E W Reynolds	33
Love, prayer of	204	Minutes Allegany Asso	619	Prayer, brief thoughts on	308 " Rev E Case jr	49
Letter from A Upson	227	" " N Y S Convention	635	Passage, a beautiful	318 " E W Reynolds	113
Life	255	" " Genesee Association	649	Partialism put in practice	340 " E H Chapin	129
Letter D H Plumb	274	Meekness, spirit of	662	to	404 " T Clapp	162
Little John	618	Minutes Conn S Convention	671	Punishment, endless	341 " Asher Moore	194
Letter Boston	632	" " Hudson R Asso	716	Persecutions for new ideas	413 " U Clarke	242
Losing one's temper	638	" " Chautauque	742	Popey Pauperism & c	474 " A Coquerel	257
Letter T Clapp	652	" " Chenango	757	Proceedings N Y S Conven	517 " L C Loveland	306
" " "	661	" " Otsego M Asso	779	Protestantism	522 " Occasional J M Austin	194
" a new convert	692	New arrangement	87	Public discussion	536 " J W Dennis	629
" about something new	699	New Church Illinois	140	Phases of Orthodoxy	563 " S C Loveland	705
" " to Theresa	700	New Subscribers	234	Peter's pence for Pope	567 " E H Chapin	553
" Rev A Coquerel jr	721	Newspaper, a	318	Preach Christ	570 " O A Skinner	770
" " Rev T Clapp	738	Natural History	350	People, facts for	616 Social life	47
" " O W W	739	Newspapers	352	Pope will be a prince	637 Scattered thoughts	70
" an old subscriber	741	N London	379	Power of love	646 Simplicity in preaching	174
" " Boston	747	Newspaper case	413	Prejudice, clerical	650 Scofferism in Persia	89
Laura Bridgman	749	Nyack	442	Pulpit, themes for	670 Scotland. Ct	99
Little George	750	New Church in Brooklyn	479	Persecution	697 Sign, a good	107
Le Lion—The Bond	777	Newspaper credit system	494	Public Service	714 Scripture explanation	118
Let us look up	786	Night	628	Partialism, bigotry of	715 Scenes from the past	127
Letter from Presby	439	Newark N J	647	Penn U Association	731 Sundry School festival	150
" " Rio Janeiro	451	N Jersey Convention	684	Peace Congress in Paris	763 Scraps	152
" " Bos	490	" " "	712	Progress—perfection	776 Suicide of a clergyman	204

INDEX.

Success, secret of	238	Theobrrphanothers	590	Volumes for binding	12	Lines to the Farmer,	287
Scholars	255	The dear plant	591	Visit to New Haven	297	“ written in a Bible,	397
Safe side from page 279 to	296	The tract society	595	Voice from Nunda	610	“ for an Album,	433
Saints, perseverance of	312	The spirit they are of	614	Very forgetful	613	“ on Water,	525
Sermons, old English	314	The Britannia bridge	61	Visit to Sullivan county	634	Little Paul, JBT	560
Smithville Flatts	378	The reformation again	66	View from my window	671	Letter from the Editor,	670
Story of the chamois	398	The celestial river	60	Word, an explanatory	43	Lines, Louisa,	700
Season of youth	410	The croton, &c	663	Will of God	43	“ “	703
Stick to your principles	444	The Abolitionists	688	Whitney's proposed R Road	60	Let me Lie in the Earth	
Send the gospel, from page	469	The cause in Sherburne	694	Watchman inquiry of the	66	Lyra,	717
to	485	The seamstress	719	Written and unwritten Ser-	123	Little song, Louisa,	749
State Convention	487	The spirit of mercy	727	mons	155	My Mother's Voice,	354
Some thoughts,	491	The Savior	725	Woman, influence of	201	Missive, A.	300
Sanitary Regulations	511	The N Y Evangelist	726	Writers, short communica-	219	My Father, EMF,	446
Self Denial	526	The Mexican War	739	tion	299	Memory's Shine, Louisa	604
Study a child's capacity	543	To correspondents	732	Worcester, Mass.	346	My Departed, E. A. C.	733
SS in New York	552	The seven shilling piece	732	Wood lots	274	Night Musings	46
SS excursion	553	The king cup &c	734	Worship, spiritual	276	Niagara	380
Slander	571	The law of newspapers	735	“ Mechanical	284	Nature's Organ	717
Salvation	613	The rum shops	745	Washington's Marriage	299	Oh had I wings	222
Sin	633	The bible	759	Withdrawal from Ministry	315	On the death of Mr Kings-	
Sorrows &c of life	647	Time and eternity	761	Worship, Ball	366	bury	237
Sublimity	649	The devil's side	762	Wine making in R. I.	378	Our little boy	238
Something new	651	The Sabbath	662	Wolf in the fold	378	Onward	292
Sowing & Reaping	654	The new church in France	778	Work of the devil	382	Our friend	636
Solomon—Christ	692	Truth and honesty	782	Wonders, microscope	413	Once more	734
SS Celebration	694	To whom shall we go	785	Washington, mother of	415	Our thoughts	742
Spiritual temples	740	Tracts and tract distributors	791	What is a lie	495	Paul preaching at Athens	188
Scattering & increasing	789	The Young	791	Walking	507	Prayer	190
Temperance	11	The parental character	795	We need a reformation	537	Prayer	319
The hidden treasure	14	Theology	795	Williamsburgh	571	Pledge of the betrothed	
The mischievous boy	15	The sorrow of the rose	814	Who owes us	631	M C	476
Time to subscribe	25	Universalism renounced	171	Wicked, friendship of	728	Poetical Letter to the edit-	
The way it is done	27	“ opposition to	90	Wesleyan, the true	737	or	509
The English	30	Universalist, Union temperance	120	Wm. Pitt, religious opinions	767	Poet's Discrepancies	
The old poplar tree	30	meeting	140	Woman's influence	808	M E T	782
The colloge	35	Universalism, Unitarianism	151	Walk in truth	223	Resignation c. m. s.	268
The man in the reservoir	44	Unitarians, Universalists	155	Young men	239	Re-Union Hymn J. F.	348
The consequences of idleness	46	Universalism why preached	167	Year, the new	239	Stanzas by Rev. N. Brown	84
The tame fish	47	“ Baptist Register from	183	Young men, Advice for	360	Spare the birds G. W. B.	335
The past	47	to	183	Yellow Fever gold mania		Spring is coming T. A. G.	364
The christian at home	59	Universalists, justice to	184	POETRY.		Song Redelia	575
The atonement	62	Universalism B R	199	Autumn, Rev. N. Brown	12	Stanzas Lucia	749
The black veil	63	Universalists, sincerity of	202	An Invocation, E. W. R.	108	Song L. E.	765
The teacher taught	76	Universalism, work needed	218	A Little Child's Death, J. L.	174	To J. S. by L. R. C.	14
The Thanksgiving presents	94	“ in every thing	228	A Father's Lament,	175	Twilight, dreams Rev. T. B. T.	44
The change	138	Universalist Quarterly	234	A Hidden Flower, A. A. Mor-	204	To the Children, Miss A- Cary	62
Taking a right stand	143	Universalism, origin of	243	ton,	252	Trust in God	68
Thoughts on Divine Fath'd	147	“ antidote to	294	A Call, E. J. A.	271	The untruthful, by J. Lumbard	78
The Resurrection	148	“ works against	313	A Child's first impression of		The truthful	78
The creed	154	“ education	327	a Star, A. T. W.	271	The idle schoolboy's complaint	
Temperance & sectarianism	202	U Relief Fund	332	A Child's Laugh,	271	by J. L.	94
The expiring martyr	238	Univer Capt Marryatt's	338	Advice to Wives,	364	The Orphan Beggar	138
The prison's inmate	270	“ Anecdotes	345	A song I Once Heard,	526	The Reformer, E. W. R.	110
The eye	300	Universal Salvation	402	A Thought of Death, J. K.	686	To the Rose, for 1849 E. J. A.	125
Time and the traveler	301	Unitarian & Universalist c	407	Birth day verses	382	Tis well, Henry	122
The church and the world	344	Universalist colloge	467	Chateau DeBoncourt, C.M.S.	227	The Circassian Bride, M. E. T.	128
The missing tribes	349	Uni Foster's agreement	481	Christian Fellowship,	876	The Hall of Mirth, A. A. M.	244
The little rose bush	352	Uni reform Festival	503	Children's Choices,	142	The dying girls farewell J. A. T.	596
The best desire	353	Universalism, progress of	529	Christ in the Garden, A.	340	The needle, L. H. S.	875
The true standard	354	“ distinctive idea of	540	Cleon and J., C. M.	364	The farmer's daughter	816
The littleness of earth	365	Union meeting SS teachers	555	Child's Prayer,	543	To a Jceptic	396
The better rule	372	Univercelum, the	568	Calef in Boston, J. G. W.	780	The widows mite, L. E. L.	412
The Sabbath	382	Universalism	581	Days of Childhood, C. D. S.	396	To a passing bird, L. E.	460
The return of spring	388	“ Unitarianism 583 to 600	600	Divine Beneficence, L. E.	444	The Laborer's wife	578
The pope's doings	434	Universalist Enigma	607	Dreams, M. E. F.	766	The flowret	494
Truth	438	Unitarians of Brooklyn	662	Earths Beauties, Louisa,	124	The Gloaming	508
The Inquirer	442	Universalists, piety of	667	Evening Rhapsody, W. H.	414	The New Jerusalem	546
The late riot	457	Universalist Conn State	680	Flowers,	60	The Wife's Reply	588
The north end vestry	499	convention	690	Good Night,	100	Then the time	590
The contrast	505	Universalists and their faith	695	God's Love, O. W. Wight.	302	The Angels song	606
The touchstone	506	Unitarian policy	695	Gentleness, Hemans,	366	The Home of poverty	620
The cholera	508	Universalism and Unitarian-	696	Heaven and Earth,	428	To a departed sister	622
The fancy ball	509	ism	711	Home, M. F. J.	668	To my mother	638
The bible	525	Unitarians, the	727	Hope, &c., Savinia;	796	Talleyrand and Arnold	653
The Evangelist's work	536	Unitarians and Universal-	732	Harvest Hymn,	286	The Christian and his Echo	721
The price of a soul	551	ists	732	I Will Try, D. C. C.	572	The grave of the suicide	748
The first promise	552	Universalist Society Brook-	732	It is Not Always May, H.	158	The Spirit's Teachings	812
The commotions in Europe	570	lyn	732	Lines to a Mother, J. L.	296	The fatherless	820
The christian Sabbath	578	Value of ice	11	Love Your Parents, Henry		Watch ye	248
The pure life	584					Youthful days	92
The olive cane							